

1919

Translations by
The Rev. John W. Chapman, D. D.

IK Chapman, John W.
887

C The Avenger. Museum of Natural History, Department
1925a of Anthropology. 37 pp.

Typescript. Ingalik with interlinear English in ms., 25 pp.; free English translation, 10 pp.; letter from Chapman to P. E. Goddard describing text and recording circumstances, January 4, 1925, 2 pp. Transcription of a traditional story told in fall 1924 by Charlie Longman, transcribed with aid of Rufus Morton.

Kari's retransc.

The American Museum of Natural History

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DEPARTMENT OF ANTHROPOLOGY

December 30, 1977

Mr. Michael E. Krauss
Alaska Native Language Center
Univeristy of Alaska
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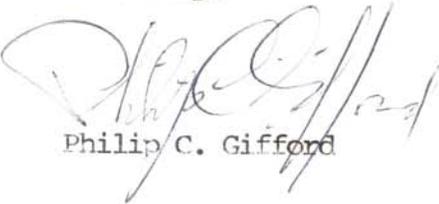
Dear Mr. Krauss,

Your November 1 letter has been turned over to me by Russel Rak. I am enclosing a xerox copy of the myth you are interested in -- both a free translation and the interlinear. There is also a letter from Chapman to Dr. Goddard explaining the circumstance of the translation. I hope this is what you requested. Our charge for the xeroxing is \$3.80. Please make out the check to the Department of Anthropology, American Museum of Natural History.

The six cylinders (cat. no. 1837-1842, field #1-#6, "anvik Alaska") mentioned in the letter are no longer here. They may have been sent out to Indiana University (Archives of Traditional Music) along with our other cylinders. There is a list of songs (I have included a copy). These may have been part of the cylinder material.

A copy of the manuscript material was sent to Miss Francis Densmore, Redwing, MN in 1944. I'm not sure what use she made of it.

Sincerely,



Philip C. Gifford

1a

Morton's commentary in ()

translated
by Rufous Norton
+ J. Chapman

The Avenger.

There was a man and his wife who lived alone. They had no neighbors and they had lost the last of their children. From that time they looked forward to nothing.

Now, the husband set to work to make a bone doll, but he concealed it from his wife. After a few days it was finished, but he said nothing to her about it. The next morning, a little after daybreak, he awoke while his wife was still sleeping. As she lay there he placed the doll upon her belly and laid his hand upon it. Soon it disappeared and again they lay abed.

Yes, he did just that, and after a while his wife awoke. Now this was all before daylight; but the dawn came on before he had finished. So then, she arose, poor thing, and they sat up as usual and ate whatever scraps of food they happened to have left in the house.

The next day they did the same; but on the second morning, when they awoke she turned back to her husband, saying, "Are you there? Why, it seems to me as though I were to have another child". So, they say, she said to her dear husband. "Yes?" he said, "Is that what you say about your condition?" Yes. So then, all at once it began to be apparent. Her girth increased and she lost her strength. At length, all at once her time came and she began to have her pains. Her husband ~~husband~~ climbed up upon the cache, to get the necessary things. He put a pair of summer deerskins together, the hair outside, and bringing them down he put them under her.

Now, while she was having her pains, he threw into the fire ^{one} ~~some~~ of those small, black stones, the very small ones, such as are found at the edge of the water.

So then, it seems, all was over. When the child was delivered, behold, a boy!

A boy it was, sure enough. The father was overjoyed. Then, with a piece of the deerskin that he had cut off he wiped the child. Ah! Before he did this, as soon as he had cut the little cord, taking out of the fire ~~those~~ ^{the} little stones, glowing like ^a coals, he threw ~~them~~ into the child's mouth.

He threw it into his mouth. He swallowed it. Then also he put into his mouth the skin of one of those little ermine, the size of mice. He swallowed that, too. Also he put into his ~~m~~ mouth a feather and he swallowed that. That was all.

So then, after that he wiped him. Then he put him into

something or another and wrapped him up, while he cared for his wife, doing whatever he could for her.

Very soon, they say, the child began to walk; and the wife also did well and soon they began to enjoy their existence as before.

Just as soon as the child began to walk, he began to explore out of doors. Once, they say, as he was going around---

(The story teller interrupts himself to tell how the parents try to evade the questions of the child, as to what he has seen in his rambles.)

"Nobody lives here but us", they said. "That's the fact. We are the only ones that live here". But, you see, they were putting him off, even though they said that they were the *only* ones that lived there.

He had seen where there has been a large village in the course of his walking around, and where there had been winter houses. And he thought a great deal about it but told his parents nothing of what he had seen.

It was while he was growing up that this took place. (His parents were not at all pleased with his continued questioning). They made as though they would have struck his mouth. "I tell you we are the only ones that live here, just as we have always done. Stop it", they said.

Now, when he was grown, he occupied himself with hunting. All around the place the carcasses of the animals that he killed were propped up against the trees. A great hunter he was, indeed.

At length, it seems, he prevailed upon his parents to answer the questions that he had been asking them. Tired of refusing him, as it appears, they said, "This is the way that it was. Once there was a kashime full of your brothers. That was the way that it was; but (they went away and) not one of them came back to us. That was the end of them and of this village. Now what do you say that ~~will~~ you will do about it?" said they. "So-o-o. Is that what you say?" he said to them.

So now, they say it seems that at the time of ~~the~~ the ice leaving the river he became impatient. "So downstream it was that they went- those who were lost. Only downstream it was that they went, and nothing more was ever heard of them".

Then he built a kyak: and at length, although his parents were unwilling to let him go, the time came for him to leave.

So he went, nevertheless. Now he put women's clothing into his kyak. What was that for, I wonder? His parents went down to see him off. They sat down on the bank above him (with their knees drawn up under their parkas), while he got into his kyak. "I shall be very anxious about you. You are poor and need me; but I have this to do, and I shall be back soon", he said. "Yes, we know", they said. He pushed off and paddled out into the middle of the river, looking back at them as he went downstream. There they sat, side by side, his dear parents.

So then, across the river and downstream by the regular route he went. Where they go, inshore on the farther side he also went

On the shore, coming directly towards him from down the river, there was something running. It was a mink. When it came directly abreast of him, on the shore, it stopped running. It raised itself on its hind legs. It pushed back its hood. It called to him. "My older brother", it said, "take me into your canoe. I will go with you".

So he went towards him, inshore. "How many of your brethren have I bespoken, said he, yet they paid no attention to me." So, going inshore and paddling up to him, he got in and they went off together. Down, down, I ~~am~~ can't say how far. "Down there! there it is, down there!" Below them, stretching across the river, was a mountain. It lay across the stream as though shutting it off. "That's it, down there", he said.

They paddled towards it and soon were not far away. "That's it," said he to the elder, "down there. It's no use. You'll never get past it alive", said he.

Well, they kept on downstream, still down. The mountain appeared to block the great river, still they paddled towards it. / As they went, he said to the elder, "Do just as I tell you. Don't go contrary to my words. Do just as I tell you".

As they came a little nearer, here lies a straight stretch ahead; and as they come nearer still, all at Once, downstream and inshore came someone paddling in a dug-out.

A-a-a-a yai-ya-aa-a-qa-a ha, Ye-he-e-ya Va-qa-a-a-qa Ye-he O-hai-i

where words are substituted
 (Gon yit!!) "In this!! That's it, in the middle (of the song) there is something. That's your oldest brother's name that he is saying in the middle. It's your oldest ~~brother's name~~ brother that he is singing about", he said. *edge border*

Leaning far forward over the deck of his boat and swaying his head from side to side as he sang, he came paddling the dugout.

So they kept on paddling towards the stranger, standing out a little from the shore.

"Brother", said (the mink) as they paddled on down, edging in a little, "now look out! Look out for him, for he may make a break and put something over on you".

Just as he came abreast, inshore, he stopped. With a quick motion he hurled a spear. On the instant the young man lifted himself (clear of the boat by grasping the gunwales). The spear (passed under him and) stuck in the gunwale. Wrenching it out he threw it back. Carrying one of the man's arms with it, it fell far in towards the shore. He recovered it with the other arm and threw it again. But the young man did the same that he had done before. Carrying the other arm with it towards the shore, it fell into the water. Then he snatched it up with his teeth, but it did him no good. The young man threw it back and this time it was his head that fell towards the shore. And that was the end of that. That was the end of that. They finished him up in good shape.

"Brother!!" said (the mink), "that was all right, you got him, but he's the only one that you will get. There is another one farther down that you want do that to. He's a tough one." "Think so?", said he.

Well, they kept on down the river, paddling to the mountain. As they went along they saw something white, on ^{the} top of a cliff. It was a place where they scraped skins. More than that, it was a place where men's skins were scraped. So, out in front of it, they went ashore. They went ashore and went up the bank. They went up the bank and began to make their way up the hill at once, so I am told.

They say that some-one saw them from above. Something was lowered. It was a big bucket, let down by a rope. When it reached the ground they filled it carefully with stones and gave the rope a shake. Then he said to the little fellow, "Over there! Over there! Up there! Over there! Up there somewhere!" So he turned into a mink and ran up. And as the bucket was starting up, ^{the young mink} he turned into an ermine and went up, too.

Then, when the (woman who was running the elevator) had pulled it to the shelf at the top, when she got it to the edge she cut the rope. Down it crashed. Down-it-crashed, that (bucket). At the same instant they leaped to her side. They walked around. ~~That was one time that it missed, but it was not the same, thought someone.~~ (The woman) went back towards the woods. "That was one time that it missed", thought someone.

There was a house back there. She went into it and they followed close after her. Out in the middle of the room there

was a pot set to boil. She began to prepare food for them. She mixed (~~wankgyuk~~, wankgyuk, the native ice cream), (seated on the side of the room) opposite (to them). She made it of men's brains. Meanwhile, at her back she was keeping a knife concealed. "Now then," whispered (the little fellow), look ou-- That thing-- keep your eye on it!"

So, when she had finished making the ice cream, she slapped it sullenly into a dish and gave it to them. They (~~pretended to eat it but~~) pulled the neck band of their parkas way out and chucked it in. Then they tossed back the bowl to her, pretending that they had eaten it. She put it ~~away~~ away at her back and at the same instant she let fly!!

On the instant the young fellow turned into a feather and dropped down. Overhead, that great knife stuck deep in the ceiling plate. He jerked it out and flung it back across the room. It took off one of her arms. She threw it with her other arm; but there is nothing that can touch that fellow. He did the same thing again and cutoff her other arm. She tried it with her mouth. No use, this time her head came off.

"Brother!" said the little fellow. "Hurry!" He bent back his head. The smoke-hole was contracting until it looked like the eye of a needle. The little one went first and leaped out. After him, so close that his head touched him, came the older one, as an ermine; but the smoke hole closed upon his tail. The other ran back to him and pulled him out. Then he felt in his hunting bag, I suppose it must have been, and took out what they used to call "dinntdokog". He painted the end of his tail with this. "Hi! Brother!" said he. "Now you are pretty."

So that is the way that the ermine's tail became black. At least, that is what they say.

Well then, out they ran. "Go on, go on", said he to the little fellow, "Go down carefully, backwards. Don't turn around, or you'll fall. Go down backwards. I'll stay here a little while, until you get down." So down he went, stiffening himself and crawling down backwards, - that mink.

The older one stayed where he was for a little while and then turned into a feather and came dropping down.

Here comes the little one, scrambling down backwards. The elder(?) went out to a good place. "Well", said he, "what a long time it has taken you to come ~~down~~ down". "Sure it was hard", said he. So they got into their canoe.

(So that's the end of that pair. They will never make any more trouble.)

(The friends) went on down the river. Here they go, I don't know just where. Some place or another, as they paddled on, they became very sleepy. Very sleepy indeed they were, the little fellow as well. Finally they went ashore; but it would have been better for them if they had crossed the river.

They landed right at the mountain. I suppose that they must have gone up, on the bank. There they immediately fell asleep, the younger one as well. Here he sleeps. ~~There~~ Here he sleeps, that little fellow. All at once he begins to awaken. As he comes to himself, he hears someone singing. At that, he aroused himself. How long ago was it since that mountain at the foot of which they were sleeping--? Sure enough, it was being shoved still farther over them. Yes, and out at the end was a flock of butterflies as thick as mosquitoes, singing as they pulled it along.

Quickly he poked his brother. "Too late", he said as he jumped into the kyak. Snatching up the double-bladed paddle, he gave two strokes with all his might. Something struck the after end of the kyak. The little fellow popped right out (from where he had crawled, under the deck of the kyak). He covered ~~them~~ (the hole in the) after end of the kyak with his two hands, spitting upon them and clapping them together. "Hurrah, brother, he said, now our kyak is really pretty". We can go a long way like this!" So they paddled on and on, I don't know how far. I really do not know how far. As they went along, they came in sight of an island. (It really was an island.) As they went down and rounded the point, down there at the end of the island was a stake, out in the water. It had a fishnet tied to it. It was a big net, I tell you.

"Here's his fishnet, that man that lives down the river", said he. Now, far down on the other side of the river, there was another mountain. And a long way down, there was a quick turn, with a bend and a short stretch.

"Way down there, right on the other side, is where the village is", said he. So then, they went along down. At a point, a little way below them, they came around a bend. Inshore, below this, my sakes, what a big village! What a big, big village! They paddled swiftly towards it. There was a great outcry. "They are coming to get the princess whose father killed so many men on account of her", they were saying.

Well, they landed in front of the village. Then they went up. They went into the kashime, so they say. Their own kind of people crowded in to see them. They were very kind in thier manner towards them. "It's too bad", they said. "We've seen a great many, and that's the truth. Go back. Don't camp here. Go back. Too many lives have been lost. Don't let it be so with you", they said to them. But no, this young fellow would not listen to them. The two sat side by side on the seat over the entrance.

A clamor arose outside the kashime. "Utdagojragu says that our would-be tribesman is to go to get material for the sweat bath", they were saying.

He did not stay there a moment. He jumped down. Neither did the little fellow. He jumped down too. They ran out into the entrance. Here, in the entrance, was one of those things such as they had long before our times, such as they used to tell about. Yes, there it was. He put it on his shoulder and they went back into the woods. There was a narrow trail there, all beaten down with travel, so many people used it, leading downstream. There they walked along. Just after they got out of sight of the village they came to a mean little house, thrown together anyhow ~~way~~, alongside the path. It had a mat hanging over the doorway. He threw down the thing that he was carrying and pushed aside the mat. There were two dirty little old women, sitting on opposite sides of the room.

"Cousin", said one of them, "you over there, what has ~~what~~ this grandson of ours come to see us for?" Then both the young fellows poked their heads in, the younger one also.

"Thanks, our grandson. It's a good thing that you came to us, even though you ~~you~~ have got to die. It is well that you should come to us. It would have been better for those whose lives were lost if they had treated us the same way," they said.

Well. So then. One of them gave to each of the young men some pieces of salmon meat-- no, some king salmon strips, and the other gave each of them silver salmon strips. "Now this", they said, "Now he has his dogs tied back there in the woods, and this will help you to get where you can do what you have to do!" So they went out and walked on. Very soon they came ~~up~~ to a pair of dogs, snarling at each other. They threw some of the fish to each of them and passed between them. Then they came to a good place to get wood. There was the biggest spruce that was ~~ever sent down from above~~. A couple of blows, and down it crashed. He swept off its branches with a blow of his fist. Then said he to the little fellow, "Come; put a brace under it". He did it, and he got under it and straightened himself up. Behind him the small end dragged on the ground. He gave the little fellow his share of the fish and sent him on ahead. Again he threw it to each of the dogs and they passed between them. Right down in front of the kashime door he dropped that spruce. Inside the kashime the earth rattled down from overhead. Right on the spot he took the thing that he had used to knock it down. and broke it up and smashed it into splinters.

Yes. After he had done this they went in again and got up on the seat over the entrance. They waited there a little while. All at once there was an outcry from the outside. "Our ~~our~~ would-be tribesman is to go and get stones for the steam-bath", they were saying. He leaped right down again, and the little fellow too. Down to their boat they went, and crossed the river. On the other side they landed abreast the mountain, They loaded the kyak until the water rippled along close to the gunwale. Then he and the little fellow got in and started across.

that was starting to topple

Before they had reached the middle of the river a coal black cloud arose, downstream. The wind whipped off the tops of the ~~wave~~ waves. "That's it", said the little fellow, "that's the end of us!" "True enough", said he. "What shall we do?"

When the storm came closer the little fellow began to whimper. "Never mind", said the other, "Stop it! This is the end of us. We are gone already. Stop it."

The storm came close up to them. It was a bad one. The big fellow said, "Strike me on the back, high up. The little fellow stuck his head out of the hatch and struck him on the back. Out popped that stone that his father threw into his mouth when he was born. Ahead of them, towards the farther side, only part of the waves were running whitecaps. It quieted down as they went over. Yes, they had it calm. Just beyond them the waves looked like boats. At last, they got across. You wouldn't believe it, but there was that stone, lying on the shore. He swallowed it again.

So then they brought up the stones in their parkas and filled the ~~fire~~ fire pit with them. When they had finished they got right up over the entrance again. The young fellows came crowding in again, saying "You shall be our partner". That's the way that they talked. "We hate to lose you, but it has to be", they said. ~~He~~ "Hm, hm!" said he, "what are we to do this time?"

Then some one brought in wood and clobbered it up in the fire pit, along with the stones.

They brought in buckets of water for them. "What's this for?", said he. Next thing, they went up on top and closed the smoke hole. Then they came down and set fire to each corner of the pile of kindling wood. Then they went out and blocked the entrance with a stump, shaped to fit the door. Then they took some skins of whale oil and put one at each corner of the smoke hole (and poured it down on the fire) stripping the skins of every drop.

"No help", said the little fellow. "Go on, now!", said he. "Look around back there".

He felt around and found a big crack and went into it. The big fellow turned into an ermine and went in, too.

They crawled out into the entrance and sat down. Pretty soon, when the fire died down and the flames were playing over the coals, they went in again.

Then they heard someone outside, taking away the stump from the entrance. He came in. There they were, sitting there all clothed, just as they were before. The-e-ere they sat.

Then the rest of them rushed in . Hello!! There they were, sure enough! They were very thankful. "Well", said they, "where were you?" "Aren't we here?", said they. "We thought we were going to have a better steam bath than that. The smoke almost choked us. Look at us. We didn't even undress", they said. So the thing was over.

By that time it was dark. Yes, it was dark. So they went in to see the woman on account of whom they had come,- that is, the princess. The little fellow went along with him . So he sat beside her a while and then he said to the little fellow, " Run along. Go sleep in the kashime".

Two nights they stayed there and then they got ready to leave. "You see",said he, "I am very anxious about my dear parents, because they are too old to work. I have been worrying about them a good deal".

So they put the princess into the canoe. He stowed the little fellow in front of him and he put the princess in too. Off they went. So that's that.

Upstream they paddled until they came to that fishnet that I spoke of. There they killed that woman at her father's fishnet and put her body into the net, where would find it. Then they tied the float line to the stake and went on again.

So here they go, upstream. Finally he brought him back to the place where by good luck he met him. Then he put him ashore,- that little mink. "Come now", said he, "Take this" and he made him a present. So he went ashore and pushed his hood forward and became a mink again. Right then he got those white marks on his breast, "There now", said he, "how you look first rate!"

He would have been glad to go on with him, but he helped him to push off, on account of his parents.

He found them sitting side by side, just as they were before. He paddled close up and went ashore. He called to them, so they say. Their voices came back to him from far down in the ground. He called. "Now please let us alone. We have become part of the past", they said.

He went up to the cache and got marten-skir parkas and put them on them. They sat there, side by side, turned into niggerheads.

He waited awhile as they sat there and then turned into a hawk and flew off like a shot, down the river, yes, to that place where they had been before. In one moment he was at that village. When he reached it, there was excitement enough. You see, they were talking about that woman.

Now, behind this village there was a spruce, the highest tree of all. He caught hold of the top of this with one foot, at the same moment that there was a great outcry from the village. "It has lighted upon Ennagozragu's tree", they were saying, as they all rushed to it. They banked up against it and at the same moment he sprung off. A snare caught him, and they drew him down. He thought to himself, "I wish that they would take me out of the snare and carry me to those old grannies of mine who live alone at the end of the village".

And that is just what they did. They took him out of the snare and said, "Hurry up! Take him to your old grannies yonder and they will cook him right away". So they did it. They took him to them. "Hurry up, cousin", said one of them, so they pulled the skin right off and put on a pot to boil and cooked the whole thing together and dipped it out and ate it, ~~bones and feathers and all~~. They threw the bones and the feathers into the fire. Right away, outside, it sounded as though he had jumped down.

(The meaning here is somewhat obscure. He seems to have broken through the surface of the earth and made repeated efforts to get back).

Then he tried to get back to everything upon the surface of the earth, - the wood and everything; but he bumped his head and went down again. Everything, grass and everything else was lost. Once more he tried. This time he never touched anything. He came right out, on the wing. Yes. Here, all around us, are the things that belong on the surface of the earth. Up the river he flew with all his might, to his dear parents. In a moment he was there. But he did not stop. Back down the river he went. All at once he was there again and lighted on the top of the tree. Then everyone screamed again. "He has lighted on Ennagoraxa's tree, they were saying. Again they rushed out. This time he looked sidewise. He had his foot stuck through a snare, but it was not drawn tight. He pushed it away and sprang into the air again. Up the river he went and perched on a tree above his parents. There he stayed, but he could do nothing for them. So that's the end. He flew away and I don't know what became of him.

Oh, yes. Uduhondluon.

The Avenger.

^{ixude yit nixidinedaq}
 Āgūde, ann nīkōkai, tçóqdū qūdītltçē; oqōdeyīāñ nūqūdīnedyāksū,
 Now then, a couple alone lived; they only having become settled,
^{idixank} ĭtdū-hāñ qāvŵū gēgē tci ūqaiçūnūq. Yit qwūtsū qainntlūō.
 the last-one ~~to~~ their child also was lost. That time from they looked forward to nothing.
 Āqāqūktđik ēyūkū vwū khaiñ-sōxōlūk drāntoq yikōdz-tlno tsūqōyāñ,
 Now he the husband daily turned from her altogether,
 Ārōuná-tci tçūn-dēnná ūktsēñ. Tōqōnāktādū qūnaçóiktsū qōyīç
 Behold (him) bone-doll maker. How many sleeps also
^{did the} qūktđi yūkūñkēk-xūllūk ~~ēyūkū yīçtsā~~ çsū-yithóitsūñ, yi
 then he finished ~~what he was making~~. Moreover, her
^{night} nōxwōk qōyīç dītiçnēētçūñ. Yithóitsū ēyūkū-wīntū vwūñūqūtyūkū
 unto also he did not tell. And on the morrow morning
 qūktđik vwūñūqūtségū-tçōñ ūqūktđik, trūqūnéūçūt ēyūkūñ vwū ū-
 even day-break -time past then, he awoke she his wife-
 sōxōlūk wvīçyāktīñ qoñó. Treçá çētāñ. Āqāqūktđi yi vwūç kūdçzū
 ie slept while. There she lay. Then her belly upon
^{did} dīyīçltāntsū yithóitsūñ. Yūkūdzū tđi lō ūçtōñ, qwūtdīgāç qōçrō-
 he placed (doll) also. Upon it his hand he lay, at length sure-
^{vixidhiny} ntcī vwūqēçūñūqdū yit. Yithóitsū tci nūqūñçīçtrīç-xūllūk.
 enough disappeared there. And again they lay abed.

From this point the story is resumed upon the second cylinder.

fn

The suffix, sōxoluk, xulluk &c. has various meanings, but in general expresses a sympathetic attitude towards his subject, on the part of the story teller.

This cylinder replaces one containing the first part of the story, that was accidentally broken. The broken cylinder contained other material. This record was made by Charlie Longman, who also made the original record. The story is, therefore, complete.

There is a personal communication for Dr. Goddard, following the restored portion.

1
E, eyukū yūqhotsū dilyoktsū-xūllūk. Qūkti-- Qūkti trūtafūt.
Yes, that all he did. Then... Then awoke
eyukū vwū ū-sōxōlūk. Kwātdī tci gō-qūllūahtzū, qūtdīk
she his wife. Now also this-not grown light, then
qūxūllūēk qōnō n' gōūt dielyok. Tsān, tsūn, tūkūnūcđōn-xūllūk.
it grew light while it was this he did. So then, she arose - poor thing.

Yit - n' - dītañ-xūllūk, trūnnī, tūkanqūdītltçetsūxūllūk-tsū
That-which-was usual, they say, sitting up
yūqāi gān-crē āqā-xūllūk ūdōxwūn qūtlnek gyūgūxaihoñ-ūxūklūk
there what-ever using by them (which) remained they ate

in-ū. (H*H*ū) E, tci-yūqhotsū dūxalātā-xūllūk-tsūn, yithoitsū
that was it. Yes, the same thing they did, and

nōūdū qū--- nōūdū qūnafoik-- nōūdū qūnafoik qōyīkdū, vwūnū-
two sl... two sleeps... two sleeps afterward, morning
qūtyūkū-xūllūk trūqūneūcūt, trūnnī. Ōqōqōyīk doinnūkū qwūtsūn
they awoke, they say. at same time back towards

yī-tsū-ān dīniçđōn, eyukū tđū khaiñ. Qwūtdū-crē? yīñi, trūnnī.
him towards she turned, him her husband. Where-Donow act? she said, they say.
(are you there?)

Gōū-llō-tci, eyukū sraakāi tđi sūxūkān tsū-hūkū tci doñsiyok,
Look you, that way child to me did same as again I am,
yīñi, trūnnī, tđū khaiñ-sōxōlūk. E-ē-ē? yīñi. Ntādz-ūxūllūk
she said, they say, (to) her husband-dear. Yes-is? he said. How

dīñitantsūn tđōxwū tđēni? yīñi, trūnnī. Eē. Āqāqūtdīk
are you doing about it do you say? he said, they say. Yes. Then

yūqhotsū-nīnçūneitsūn, vōxō gātīltçōntđū. Yūqhotsū ençūxās.
all-at once upon her it began to show. Very much she grew big.

Yūqhotsū vōxō-tīq-ūkhwūl-tsū. Qwūdigāt-xūllūk qōzró-ntcīn!
Very much with her strength-one-being. At length Surely enough!

Yūqhotsū kākū-yīt. Āqūtdī yit nīnēcūt. Āqāqūtdīk, qūtdī
all in an instant. Then it became time. Then, thereupon

vwū-kgōqōtaçūnnēk-xūllūk, trūnnī. Nītdūkū, trūnnī, yāqā, trūnnī,
her-pains came on, they say. Up, they say, to get, they say.

nītdōkō tso ūkūdzū taçiyō yithoitsūn. Āqāqūtdīk sān çūç
up each upon he went also. And Summer deer skins

^{XI 270 nin}
 kwũttũçiyó qõzró-ntcín, ^{sure enough} eyũkũ trõqõnégã. Yithõitsũ vwũ ù
 began to walk ^{sure enough,} ^{that} child. ^{And} ^{the} wife
 sõxõllũk yĩk qaiédzũ doĩndiyõktsũ, ^{deediyõ} yithõitsũ ^{eyiggi nditãnh B'in} eyũkũt-n-ditãntsũ
 dear also well ^{was doing,} ^{he became} and ^{as} ^{always}
 qũtdĩ ^{idighn'} ^{gitr'õnxititĩ'an'} ùtdõxwũn-gitrõnqũtĩtlũãñ-xũllũk, yithõitsũñ. Qwũtdigãt
 then ^{themselves-} ^{they began to enjoy,} ^{also.} ^{at length}
 qõzró-ntcín, kãitdũ--- kũtĩçũçĩttsũ trũññĩ. ^{gũtĩthiyũ} Kũtĩçũçĩt qõyĩrdũ
 sure enough, he wa--- he began to walk, they say. He began to walk same time
 yitqõnõ trũññĩ niẽuxũ n' kãetdãiq õidit, ^{gõĩ dikhãtsũ} trõqõnégã. Õxũtõq,
 meanwhile they say outside it was walked that child. Once,
 this doing.

trũññĩ, niẽuxũ, trũññĩ, eyũkũt---
 they say, outside, they say, he ---
 (Another thought strikes the story teller and he breaks off.
 The child has discovered something that makes him think that
 others have lived in the neighborhood, and he asks his parents
 about it; but they attempt to conceal their knowledge from him.)

^{ding xudeyan'} Qwãntde-yiãñ n' gõutãdz ^{ditr'õitã} dũtrẽitã ^{ya} ùqãññĩ, ^{dan at} nĩn-ũ. Qwãntdeyiãñ-
 we - only- it is so we do they said, and that's so. we alone

ùxũllũk gõutãdz dũtrẽitã ãqũktdĩk. ^{so} ^{live} ^{then} ^{Look you now} ^{they- him-} ^{xijik'õ}
^{xutinadhen' tsin'} kõqũtĩnãdẽntsũñ, trũññĩ. ^{we} ^{only} ^{so} ^{live} Qwãntdeyiãñ-ùxũllũk gõutãdz dũtrẽitã
 were bluffing, they say. we only so live

qãññĩ ãnnĩ, trũññĩ.
 they said even though, they say.

(He now returns to the point where he interrupted himself.)

^{xughe'p'}
 Niẽuxũ kãetdãiq-toq kãĩ õqõtcõq ^{there} trẽfã qũxãlõ, yithõitsũ qãiq
 around he walked-when village big there had been, and ^{winter}
^{gõwũ}
 yũq qõyĩx qũxãillũ, trẽfãt. Yithõitsũ yũqhõtsũ qũtdĩ qõyõũdĩkãñ,
 houses also there had been, behold. And ^{carefully} ^{them} ^{he considered,}
 trũññĩ, gõut. ^{dĩegh} ^{abõitĩnẽt'ũ} Qũtdĩ ntãdz-dũqãidãtã qũtdĩ tdi-euxũ qwõtĩçnẽit-
 they say, this. yet how - it was now him-around he said nothing
^{g'õididhit} ^{dixididhit}
 zũñ. Go qũtdĩ kãe--- kãetdĩçũtsũñ. Kũqũtdũçĩx qõnõ qõyĩx
 to them. Here now wa--- he was grown - He was growing while same time
^{dixitãñe'}
 qũtdĩ gõut. Qũtdĩ tãdz dõqwõtãçũññĩ. {***} Dãtĩññĩ' viyãñ,
 then this. now so it began to turn out. But no,

trũññĩ. Qãĩ-yi-çõ-hõkãĩ-gitĩtlxwũt-ùxũllũk, trũññĩ. Nõ,
 they say. They-his-mouth-as-if- struck, they say. Why,
 dĩa hiçĩ gitĩttgũt

Xo n'be yan
qwántdeyián' trúdítltçéitsû án goút trúdûxúttçúdu án go, qánní
we only are living just here we have lived just here, they said

~~trúttçé~~, inní, viyán' trúnni'. Qúttđi-go-ăqăqúttđik kúiddúçútttsû
but nothing doing they say. So-now-then when he was grown

ghayúkgû yíł qúttđik tdígúttlantsû, eyúkú kai yit yúkút
Animals with them occupying himself, that village there it

xaneloy
yúqhotsû niéuxú qanelói delán, trúnni', yú kai i ghayúkgû,
all around propped up were, they say, those the animals.

ghone, dingsit'a
Qoune-diñtan-tsuqoyíł-tsun. Aqăqúttđik qwúttđigăł qôzró-ntcín,
he good hunter - also - being. Now at length it seems

eyix nixatitlinng
qúttđi eyúq-núqúttitlniñ-úxúllúk eyúkú tđu tuchúkaién. Kôgít--
that he overbore them his parents. This is--

tridixiyen'ne
kôgítđét qánní trúnnién, tritđuqalyidúxaini'-úxúllúk-etlédtzún.
this is the way of it said speakers, tired of refusing him as it seems.

ng
Ăbúđét, qánní. Ăgúde, (****) ní-yíł-qaiçtlán-yéniççéniç niyúq
That's it, they said. That's it, the-with-born-5 down

dino, ghe long
trăttçé qapún, nni'. Ăgúde gelúkún inní qwúttđigăł dēna ôxwún' ghun'
Kashime full, he said. Mind you one even at last is, to

nile
niédóiltzû yithóitsûn'. Tsû-qavwatçú-túçúttlnek, yithóitsû go
Came not back also. Now that was the end of them, and this

goy
kai qoyíł. ~~trúttçé qapún, nni'. Ăgúde gelúkún inní qwúttđigăł dēna ôxwún' ghun'~~ Tsû
village also. Now

dine bitat
ntădz-ûqhan dûtăsnił dtenedtsû at dûténi, qánní. Łouná
how-then shall I do thou saying as to that sayest thou? They said. So-o-o

tonxidididit
dûtenedtsû, qwótni-úxúllúk, trúnni'. Aqăqúttđi tûnúqwúttđiçútttsû
thou sayest, he said to them, they say. So never breaking up

xitonxentid
dłuk
goút, trúnni', aqăqúttđik qávwyíł qôzró-ntcín qúttûnyidăçtçiqđú,
here, they say, then with them it seems as he became impatient,

vinixedhi
"Qúttđi--- qúttđi nítđô" tsúqoyán' n' goút dôqwúttán ənén vwúnúqo-
So So downstream wholly it is that this They did those who were

vinix
nügen. Nítđô" tsúqoyán' qúttđi-goút nítđôqáiddătttsû goút, qúttđi
lost. Down only it seems that they went then, and

xuxitliney tsin'
qunúçúttlñiçtún'. (****) Aqăqúttđi triyúrç-ú--- triyúrçú úçúttđi
They know nothing more about them. Then Kyak Kyak then

it was he made. At length it seems it was time for him to go, they unwilling though.
to give him up

xiyiqhungitsing'

Däl'inni' äqútdik. Nókóttárn údéloi qúrtđi wiyédu yit yúxaidló.
But now. Womens clothing then canoe in he put.

Gan-crě-llai' tci? Äqäqútdik-ü qai-yi-yiř-üxllúk-tçúdeóts,
What-I don't know-for also Then they-him-with- - went down

trúnni'. Qař-yi-yiř-tçúdeótsstú yithóitsún äqäqútdik ni'---
they say. They-him-with-going down and then dow---

ñitçé' trúnni' qúrtđi qai-yöxö--- qai-yöxóid=tökö-řetđó qoño,
down they say now they-hi--- they-him above-were while

qúrtđi--- qúrtđi wiyédu yúxaiyó. Ño getđi nõxwö-tsúxini'
then--- then canoe he got into. Well, very you concerning-anxiety

dütä^{tl}řiř-üxüllúk. Gítróúdoqlta' inni' a n' dütästiř, inni'
I shall do - you are needy also it indeed I shall do, but

nířkótsútsú dütästiř, qwóřni, trúnni'. É, an, úqáři. Äqä-
soon I shall come, he told them, they say. Yes, indeed, they said.

qútdik niřçu yiginetçiq. Éniçé' edđo' nířgóqokář qoño qwáká
Then out he pushed off. Out down he paddled while for them

~~ngénçútonđu~~ ngénçútonđu. Yit-xüllúk trúnni' nířkúřú qúnúqúxaió
while he looked back. There- they say side by side they sat up

těukavwonú, eyúkún vwú túčnúkai-sóxólúk-yé. (****). Äqäqútdi
on the shore, they his parents. Then

eňan-ü niřdóó'--- eňan-ü niřdóó' útdi-xó-góuř qaiyúxaiúkhan. Éňan
across down across down the only way he paddled across

niřdóó' yúqái nnóko-qúneúkhántsun yithóitsú tégé xúkhář qóyř.
down there inshore paddling also there he went also.

Doĩnúkú doĩtdódz qóřró-ntçé' gítdókhóksún trúnni'. Tređá túggédzr.
On shore towards from down directly something running they say. Behold a onink.

Doĩnnóko yóxoĩn--- yóĩnnóko tçé-ennóko tređát niřdókhwáiq.
On shore him abr... at least him straight abreast, logosh he stopped running.

Yit ennéđ áqa túkúđiniřnik. Niřdóko tđi-tsúxú núnĩlnék.
There hind legs with he sat up. Up his-hood he pushed back.

Yáká-qúnnaiq trúnni'. Souxwá, yřni, wiyédu yit siřtaiq ni yřř
He called him they say. Older brother, he said canoe into take me there with

dütästiřtsú yřřni, trúnni'. Tsán, yř-tsún yřř-tsú nnóko-tsún
I will go he said, they say. Well, him to there-towards inshore-towards
điđiyók, trúnni'. Ño, ni-yiř-qaiçtlányé' lonnú góutégé dúxaidářén
he want, they say. Why, thee-with-born many here who came

góutádz tđúqúwitis--- tđúqúwútúxúsnĩ inni', yúqhótsú sóxwú
so. I te--- I told them even tho', what's over to me

thus

qöcrüqwüdülluéltstzün' yíñi, trüñni. Āqāqūtdī ~~kugis-aguib-candakugoon~~
They paid no attention he said, they say. Then

yi'-tsūn nnökō-tsūn' dīdiyóktsūnyóxoinnēü--- nökōnekāntsū yithó-
him-towards inshore-towards he going, To him pad-- shoreward paddling and also

itsūn, yi-tódz qaiyūxaiyó. Āqāqūtdī yi yíi nīk'gónéūkān. Nītdōō.
(at his back he went into (canoe). So him with they went off together. Down.

Nītdōō. Tégē ndá crē ntdó qōkhāz yīk. Nītdót. Ntdó-gítde-yit.
Down. Here where I know not down they went also. Down. Down-now then-there.

Atdó trečá deloi nāntsū qūōn. Nāntsū qūōn hōkūdiñita
Down there behold mountain across there was. Across it was as tho

shading
obscuring

qūtdīdīneōntsū-hūkū-tsūn'. Nītdō gítde yit, yíñi. Í í tsū
shutting off as if-ing Down there there, he said. It it towards

trōqāqdātl, qōyīz qūtdī gōūt. Nītdō gítde yit, yíñi. Yíñi
they ~~came~~, and soon then here (close). Down there there, he said. Said

ēyūkū tdiáxa. Āgūdé viyān' tsān a, yíñi. Qōxōūn tdiūcrēcr
he to his brother. So then no use after all, he said. ~~came~~ ^{past it} alive

dīčehōiltzān a, yíñi. (3d cylinder). Tsān qōukhāz. Qōukhāz,
you will not go that's what, he said. ~~my third cam~~ So then they paddled. They paddled

trüñni' nītdōō, ēyūkū etdót. Deloi āqūtdīk āntra ēyūkāin(nū)
they say down, there far down- Mountain now as if great river

13

qūtdīdīneōn hōkāi' 1. Āqāqūtdī qai-yi-tsū-trōqū'okhān. Yitqōño
shut off as tho' it. So then they-it-to-paddled. Meanwhile

qūtdī iáxa yíñi, trüñni', Gōūt tdi-ñitīsnī tsūqōyān' dīñitān,
then his brother he told, they say, This that I tell you only do thou,

yíñi, trüñni'. Gó sū qūnāg dōūtūč-tdičéñīgítzūn'. Gōūt
he said; they say. This my word across-do not (venture). This

tđi-ñitīsnī tsūqōyān' dīñitān, yíñi, trüñni', tdiáxa. Go trällū
that I tell you only do thou, he said, they say, to his brother. Now gradually

qai-yi-yūq-xūkhāz-dū, qōyīz-dū qōzró-nnīn nīnnūqāi nītdōōtsū
the-the-place-approached-when, all at once sure enough-there was inshore down stream

trōkhāz ter--- terīter wviyédzū wviyīt-trīgīdīllokhai-yit.
Some one paddling was--- wooden canoe in it dug out therein.

A-á a-á-a Yai-yá-a a-qá a-qá-a ha, Ye-hé-e-ya Va-há-a-ha Ye-hé

o-hai-i. Gon yit! Go qūtdī wvītdōō gōūt wvītdōō qūtdī qédlan.
This in! Here then middle portion here middle portion then there is something.

Āgūdé nīáxa dīzūn' ērzrē n i, yíñi. ēyūkū i wvītdōō. Nīáxa
That thy older brother first born name is it, he says that the middle portion. Thy brother
calls
his name
edge

14
 dīxūn' n' at nigūdoōik, yīkni. Yūqhótsū enīcūt trítokhāgū qūtçé'
 first born it is whom he sings about, he said. Far forward (over) deck (of canoe) his head

trítóq, nīkkadzū, qūktđi gon yīt, qūktđi tróukhātsū wviyetrīg-
 sways, both ways, as this in, while ^{someone} paddling dugout

ūdillokhwāi' i yīt. Āqāqūtdik qūktđi yit--- yi tsūdzū qatīço-
 it in. So then him to-- him towards he paddled,

khān, trāll an nçūqāi. Iaxa, yīkni, qūktđi góut toinóko
 little way it is out. Brother he said, as here inshore
 tdóitdódzū qūkhāz goño, dītāzān' yīān' innī, yīkni. Dītāzān' yīān'
 down stream he paddled meanwhile, watch well nevertheless, he said. Watch well
 from

innī, qōyīkdū-- qōyīk tdīñitīkītsū, yīkni. Góut n' góut---
 nevertheless, suddenly-- suddenly to you he (may be) doing, he said. Here, then, here---

qūktđik qoxoinnūku tçēuxóut nīnēukhān, qūktđi dītóxwūāndlū
 as from them inshore straight he stopped, then with a sudden motion

nida
 wwiditltoq trōqōzró. Yitqoiyūkū ēyūkū ~~kanak~~ kūtūxūçillēn
 let fly indeed. Immediately that young man

qwūtlūxūaillōt. Go ēyūkū triyūrz gīnaxwūçū ndóiktlīç
 raised himself (by grasping the gunwale). Here that canoe gunwale sticks

ēyūkāi i tēllokhwāiū. Go yit yūqhótsū-yāndiyinīxūtsūn, enūkū
 that the spear. ^{the} This here with all his might pulling out shoreward

yāqa donyelyok. Dēna-kgoīn ūkūç vōxōçētóntsūn yitqoinūku-
 using he threw. Man's- arm half being upon shoreward therefrom

yūqhótsū tē ūçetōq. Ēyūkū i yātsūn i āga tçī ntrítliyiç, i
 for " water it fell. That the other it with also he snatched, it

āga tçī donyelyok innī, tçī-tçī yūqhótsū doīntđi--- doīntđiyok,
 with also he threw altho', again-same just same he di--- he did again

ēyūkū kūtūxūçillēn. Yātsūn i tçī vōxōçētóntsūn yitqoinūku
 that youth. Other arm it also being upon shoreward therefrom

tē ūçetōq. Dēna-çó qōuqwā tçī trítliyiç. Innī. Āqāqūtdik
 water it fell. Man's-mouth using also he snatched it. No use. Then

qūktđi tçī-tçī yāqa donyelyok, ennūkū. Āqāqūtdik yī-llóluçāçoi
 now. Again same using he did, shoreward. Then his-head

yit-qoinūku tçī tē ūçetōq. Āqāqūtdik doītdō. Āqāqūtdi doītdō:
 there-shoreward from also water it fell. Then all over. Then all over:

çai-yāqa-tçētdūqūneón. Iaxa, yīkni, trūnnī, āgīdēt: an zro
 they-with-destroyed him. Brother, he said, they say, There now: he indeed

óitsū dītān innī' óitsū dū--- çutelit, an yīān, yīkni; yitqōño.
 so does but so you will d-- you will do, he only, he said; meanwhile

ñitdōn zro qūktđik dītīçelélēltzūn. Ñitdō-n ūçaidtroç, yīkni,
 down-one indeed now you will not serve so. Down-one hard, he said,

trũnĩ. 'A-a, yĩnĩ. Āqāqũtdĩk qũtdĩ nĩtdõõ, nĩtdõõ ěyũkũĩ
they say. A-a, he said. Now then down, down that

deldĩũ, deldĩũ qaiyi--- qaiyiyũqxũkhãk. Qaiyiyũqxũkhãltsũn',
mountain, mountain they pa--- they paddled. As they paddled,

nĩtdõkõ, nĩtdõkõ wũkũdzũ, tãá úkũdzũ nĩgĩdõkhwũtdũ qõzrõ-ntcĩn.
up, up on ~~up~~, cliff upon something showed white sure enough.

Ālõũnã qũtdĩ gĩtrĩlãjãqũdũ. Ālõũnã-tcĩ dẽnna-tũc ũkũjãqũdũ.
Behold then where someone was scraping skin. Behold also man-skin where being scraped.

Āqāqũtdĩk (****) qũtdĩ nĩtçẽt qũtdĩ nnõkõnẽũkhãn. Nnõkõnẽũkhãn
So then out from it then they went ashore. They went ashore

yithõĩtsũn tõkõqõtiçũõts. Tõkõqõtiçũõts yithõĩtsũ yũgãĩ
and went up (the bank). They (two) went up and there

qõqõtiçũõts qõyĩx. (****) nĩtdũkũ qwũtsũn' qõzrõ vwũtĩt--- qũtĩt-
they began to go up soon as above from indeed he saw--- someone saw

ltçõn, trũnĩ. Nĩtdĩqsn qõzrõ-ntcĩn qũtdĩgõĩtsũkũdũ. Tregã
them, they say. From above sure enough something was lowered. Behold

tĩnĩt tcoq, tĩnĩt tcoq tletãqã. Āqāqũtdĩk yit qõkhãx nĩn
bucket big, bucket big rope with. Then there foot (of cliff) ground

etzoqtsũn yũqhõtsũ nokhãxwiũ--- nokhãxwi qai-yi-yĩt-qũdẽtrit,-
lowered to all (wholly) stones--- stones they it-in-quickly,-

trũnĩ, -qaiçẽdzũ nũqaiyinetõntsũn, āqāqũtdĩk qai-yi-tlẽx-ũ-
they say, -carefully placing stones, then they-the-rope-

nũtĩtdãt, trũnĩ. Yitqõiyũkũ yĩnĩ, trũnĩ, ěyũkũ tdi tcidĩ
shook, they say. Thereupon, said, they say, he to his younger brother,

sõxõllũk, aũqũ! aũqũ! aũnĩtdũkũ! aũqũ aũnĩtdũkũ ntdaxũ, yĩnĩ.
Over there! Over there! Up there! Over there, up there somewhere, he said.

Āqāqũtdĩk tũggẽdzr nĩlãntsũn nĩtdũkũ qaiyũxũdũkhwãĩq. Qũtdĩ
then omik being up they ran. Now

yẽnĩtĩçũtsõk qõnõ ěyũkãĩ i, nĩẽvwãĩ nĩlãntsũ tẽgẽ dõĩtdũkũ,
it was starting up while that it, omime being here up

ũtdẽtdũgũ. Āqāqũtdĩk nĩtdõkõ qũtdĩ vwũ--- qanton gõũt dõg-
he also. Then up whenas h--- edge here shelf (flat top)

dõũntrĩltsõk. ~~Dõũntrĩltsõk~~ Dõg-dõũrcrĩçõkhõn qõyĩx
she pulled it up (to) omik shelf- she had pulled it whenas,

vwũkhũgĩtrĩdĩnaxũkũnĩ, trũnĩ, ěyũkũ i. Vwãndĩtlcĩk. Nĩtçĩnũ--
she cut (the rope), they say, that it. It crashed. Down--

nĩtçĩnũ vwãndĩtlcĩk ěyũkũ. ěyũkũ qõzrõ go qai-yõxwũn-ãĩtlũ-
down crashed that. They indeed here they by her leaped

xaçtlöt qöyik. Go--- go yit Kğoqaitórsr. Āqāqūltdik mñukūtsū
 same instant. He... here might they walked around. Then back

dountrītdiyók. Kwātdī-ko wviyīlgītđigīđik, trūnēúçentsūn.
 she went. Now then, it missed, some one was thinking-

Ninnökō trefá yūq qōçūón. Āqāqūltdik doiyūkū qūltdī qwūtdon-
 Back behold home there was. Then down then she went

tūçiyō. Yūqhótsū-yūqāi qaiyinoūs. Eñiçū qōzró-ntcīn gīnāltçōçdū.
 into the house. Everywhere they followed her. Out (middle of room) sure enough (pot) boiling,

Āqāqūltdik wāvū ká-qōtītlnék. Nīgūtrenāçtçyāq eñódzū. Nīgūt rē-
 And then food she began to get. She made ice cream other side, she made ice-

nāçtçyāq dēnna-- dēnna-tçīk-tlédū. Yitqōño go dēnna-toçsn---
 Cream ones-- ones brains Meanwhile here at her back---

dēnna-toçsn qaiçédzūtsūn-- qaiçédzū nōuntroóit dōunnēt, iyū
 at her back Carefully--- Carefully she concealed behind her a

tāvwasr. Ōxōtōç-qūltdī, go ēyūkūt vwūxāi'--- vwūxainūxūçenik
 Chopping knife. Now then, this that thing look on... look out for it

yīāi' innī, yīñi, trūñi. Āqāqūltdik ēyūkū wvāñkgyūk vwūkūtrū-
 nevertheless, he said, they say. Then that ice cream she finished

nīlnéktsūn yithóitsūn, qāvōqwō tdi-yē-gītrūxaidtlyāq. Yūqhótsū
 making also, for them she (suddenly) slammed into (adish). Altogether

go qūtdiçoçdiū inūqūqūñilnék, go yit yūqhótsū kelūkū-qāi
 here break of parkas they pulled out, here in all at once

qaiyūqwōçdetrīt. Āntra qaiyūxūktēt hūkūtsūn qai-yi-tçogū-qai-
 they flung it down. Like they had sucked it as though they the bowl- they

yī-tsūn-nōun-nīxūl. Ntrīltçédtsū gçūt n go dōutçēt nōun-
 her - to - back - tossed - she taking here indeed here at back she started to put it

trūtāçtón qöyīr tci DIT*DI*YÖK!! Yitqoilyūkū go ēyūkū kūtū-
 same instant also she let fly. Thereupon this the youth

xūçillēn gītçūçkū ñilāntsū yit ndūxalūxūl. Gó vōxoīdtūkū
 feather being there fell down - Here overhead

yūqhótsū dōunnēt ndītlīóíū ndōīklīç ēyūkū i tavwasr tçoç.
 far back ceiling plate stuck that the knife big -

Yit yūqhótsū niyītlyīktsūn yithóitsūn, eñān ēyūkū dōnyelyók.
 There mightily snatching it out also across he flung (it).

yū-kgoīn ūkūç yādztītliūtç. Yāītsūn i tci āqa dōnyelyók.
 her arm nail it cut off. Other (arm) the also with she threw it.

Dāḥinnī" vwū-kgyūxāt toinoiḥtsū ḥō" at. Tci' yūghōtsū donyelyók
 But his touch will not be true that. again same he tried
 tci', yātsūn i, vwū-kgoín, tci' tci' yādz-títitūç.
 also, other one it, her-arm, again also cut off.

Tdi' ḡó ḡóuga tci' tci' dielyók. Dāḥinnī" viyān. Tci'-yūghōtsū
 her mouth with same again she did. But no use. Again same

donyelyók. Yit yi-lóixaióí yátitltóq qaiyūkū. Ēyūkū vwū tci'dl
 he did. There her head came off at once. He the younger

sōxōllūk, Iaxá, yīñi, ōḡōdēnni, yīñi. Yitqoiyūkū niḡūdēntdl-
 Brother, said, ivory, he said. Thereupon he bent his head

nīñdū, (éi), ēyūkū nītdúkū yallūkūt āntra n' yéḡē dītlūkhwōn nān hūkū
 there, that up smoke hole like just a needle's eye like as

dūqaidtá. Yūghōtsū yit yi-noiḥtçú dīnūqaidlók, trūñnī, ēyūkūt
 was like. Right there him before went, they say, he

vwū tci'dl sōxōllūk. Qwūñxwāitlōq. Yit yitlōiyūq tçūdīkōtsū
 the younger brother He leaped out. There after him head touching

dōuntūçinnī' innī, vwū tci' yīñ nīñānwūdītstītl ēyūkūn niūvwāiū
 he tried to follow altho', his tail upon it closed he ermine

nīñāntsūn, ēyūkū viāxa. Yit yōxō nīñlūkgōktsūn' yūghōtsū,
 being, the older brother. There to him running back swiftly.

ḡōyūxūtrīç trūñnī, yit. Āḡāqūrdīk tēḡē gillevon nīñ-ittī'
 he pulled him out they say, there. Then this pocket it was-I suppose

qwūtán yūqāi, ēyūkū vwū tci'dl sōxōlūk. Ii tdi'tçidoiḡdnīktsū
 he had there, he the younger ^{it} putting his hand into

yitḥōitsūn, iotīi yitdōñ, āḡā qūrdīk yī-tci-llōi dūqaillok.
 also, those anciently with then his-tail-end he painted.

Yeḡ!! Iaxá, yīñi, trūñnī; Āḡūde getdī--- getdī ūxūñitēt
 Hurrak!! Brother, he said, they say; Now then verrey--- very you ~~are~~ pretty

ūtdūxūrtōū-qōyīñ, yīñi, trūñnī. Qūrdī ēyūkū niūvwāiū i vwū
 just now, he said, they say. So that ermine it his

tci'llōi yūghōtsū ḡōdīçūtliḥts. Āḡūde i, trūñnī. Hē! Tsán,
 tail-end all became black. That's it, they say. Yes! Well,

āḡāqūrdīkū nītdçē--- nītdçē trūñūqaitōts. ḡilū' ḡilū' qwūtçūnō-
 next ~~down~~ out ~~down~~ out they pass ^{went} back Goldward, go ahead, go down

nītdōiḥ, yīñi, ēyūkū tdi' tci'dl sōxōlūk. Tlōiḥtsū ḡōyān
 he said, to him the younger brother. Backwards only

āvwanḥtēxū tçīñū--- tçīñ-ntçūqūdādlnīñ. Nō qwūtçitertçīñ
 Carefully down-- downward don't turn. Because you will fall

ádu. Yithóitsû tlóitsû qöyân qwútdinóñitdoíř. Góút--- góút
 there. And backward only go thou down. Here... here

nĩkgódzûqöyürzitsûn' góu-tásdoíř yitqóno, yĩni. Tsán qwútdoin---
 very short time here-I will stay meanwhile, he said- so then down---
 qwútdointûçiyó, trũnnĩ. Qwútdontrútûçitçiq-xúllúk, trũnnĩ,
 down he went, they say- Down he crawled, they say,

ëyûkai i tũggédzr, ñitçimũ tlóitsûn'. Tégé án ñitçinũ. Tégé
 he the mink, down backwards. Here right down. Here

nĩkgódzû-yurz yit xaididũ, tsan ntũçiyó yithóitsûn gĩtçũkũ
 little while there he stayed, then left and feather

ñilãntsûn noutĩçũxũtsûn viãxa. Tégé doútdĩsn qözró-ntci'
 being was dropping down the elder. Here from above sure enough
 ntlugúditçik-xúllúkũ, ëyûkũ vwũ tcidĩl sôxólúk. Áqãqũtdĩ
 carefully, he his younger brother. Then

ñitçé qũtdĩ qaiřédzû-dũgaitádũ nõunĩddiyo. Hẽ! tdöqöxwúdlĩn-
 out and then well - where it was he went. Well! how long

ĩçtsûn diñitã, yĩni. Ño getdĩ qũqaidtroç doútdĩsn, yĩni,
 you have been, he said. Because very hard coming down, he said,

trũnnĩ. Tsán, tsûn-(* ** *) áqãqũtdĩ qũtdĩ wiyédũ yenqoĩtdoits.
 they say. So, being, then then Canoe they got into.

qũtdĩ doĩtdo: qũtlóxó qũdĩxãtltsûn, ëyûkũ nĩlókai. Áqãqũtdĩk
 So no more: after this they will be quiet, that pair. Then

qũtiçũkan. Tégé ñittö, tégé ndã-crẽ nõqãilnik. Tégé ndã-crẽ
 they paddled on. Here down, here where-I know not they paddled. Here where-I know not

nõqãilnik qöyĩk yũqhótsû vwĩř- tdũqũvwũtãçtli. Vwĩř-tdũqũvwũ-
 they paddled as very sleepy they became. A sleepy they became
 tãçtliqũtlĩckũ, trũnnĩ, ëyûkũ vwũ tcidĩl-sôxólúk yĩř.
 pretty much, they say, he the younger brother also.

Qwútdigãř-qözró-ntceĩ nõkótsû dúqũddiyokũ, diñita-ũqhan eñósn
 At length to shore when they went, better had it been across

dũqũçtãnũ. Deloi öxötçëxũ řo góút qũtdĩ nõkõneũkã. Tsán itĩĩ
 that they had gone. Mountain abreast of night here then they landed. So I suppose

tököqöqúots, yũqhótsû. Yũqã qavwiyĩř-qödoĩdlçik, ëyûkũ go vwũ
 they went up on the bank altogether. There they immediately fell asleep, he this the

tcidĩl-sôxólúk yĩř. Té-e-e-gũ vwĩřiãktĩn, trũnnĩ, ëyûkũ vwũ
 younger brother also- Here he sleeps, they say, that the

tcidĩl-sôxólúk, té-e-e-gũ vwĩřiãktĩn qöyĩř, trãntiçũçũt.
 younger brother, there he sleeps while, he begins to awaken.

Fourth
 Cylinder

İtdiyiĭ-nöxwüddinnikdû trefá, trünni, gápzrillé. Yitqoiyûkû
 To himself-as he was coming back behold, they say, ^{5m} Seizing. Thereupon
 İddiyiĭ-ntitltçüt, -núqonndlúan. Ndaton xo eyûkû--- eyûkû gôu
 he aroused himself, opened his eyes. When indeed that--- that there
 deloi qai-yöxö-tçëuxû-vviiĭentltdyaxûpöiditûqai dointçé qözró-ntci
 mountain they-out from it-where slept overhead still farther sure enough

zik

qüddükükdû? Yitqono ençû ~~vwan~~ vwû-llóiu ~~trünni~~ iotóiu yegé sântoq
 was it showed? Meanwhile out its end those ~~there~~ summer
 añiëuxû ndliwîdz kgîdzû-yurz ogántigel antra dënnakadû hókai
 all around butterflies very small flying like mosquitoes as

i i trünni eniçû vwû-llóiu yi-ginnztök gillé yit. Yitqoiyûkû
 it it they say out(at) the end it-they were flying song in. Thereupon
 trünni go eyûkû tdi'axa inilt'rit. Kütdoñû! yĭni, eyûkû triyürzû
 they say this that older brother he poked. Too late! he said, that Kyak

yûqhótsû-yenûxâiktloqtsû góut. Nkádaz nliyiĭtsû nkósn nóudû
 frantically-leaping into, this. Double bladed paddle scratching each side twice

tauxû gititlxúk. Widi'tlûkgút, eyûkû qávwûgû triyürzû
 water he struck. Something struck that their Kyak

nineñwîtkö. Yitqoiyûkû yit yûqhótsû-qoxútdúkhwáiç, trünni,
 hinder end. Thereupon there he popped out, they say,

eyûkû vwû tciál-söxölük, eyûkû tûqgedzr-söxölük. Ninné yit
 that the younger brother, that mink-ie. Hinder there

yûqhótsû niĭtsû-yi-lö' ékdät. Qû-lö' liédäiltsû yithóitsûn
 carefully both hands he clapped on. Covering with his hands also

tdi' lö' xaizraqtsû góut, niĭtsûyûxûl'trik. Yeq!! Iaxá, yĭni,
 his hands he spit upon here, he clapped them together. Hurrah! Brother, he said,
 trünni, dënnagu wiyédçû äqâqútdik eüxaldçüt getdi. Kogüde
 they say, our kyak now then is pretty very. Here now

yoñiçû qouñiĭtsûn góutádzû qoyân dïtoit'ar getdiû, yĭni trünni.
 far ahead going happening like this only it will be very he said, they say -

Äqâqútdik qütçokän. Té-e-çé. Tégé qokháĭ. Tégé ñitdöo
 So then they paddled on. Here. Here they go. Here down stream

ntádzû-crë núqokháĭ. Öqöqöyĭt góu xo góut, niĭ, nai' tci üçúon.
 how far-I know not they went. While doing so here indeed here island, island also there was.

Go i i tdöotsûn--- tdöotsû truxúdiçúai' i tsû qokháĭ qöyĭk, go
 This it it down river--- down point it to they went as, here

ñitdöo vwû lóit trefát qóngidúxaió eniçëuxû taúq. Trefá-- trefá
 down its end behold stake out(in) the water. Behold--- behold

tûqvwéř wwičútcíç. Aloúná řáakû tcoq tûqvwéř. ^{yet} Go-- kğó---
 fishnet tired. Look you fish big net. ^{trúnní.} here--
 kğógúde' i-u vwú tûqvwéř. Ān nítđó' ān, yīnī, Yitqoño, trúnnī,
 here's it his fishnet. He down river one, he said. Now then, they say,
 ānódzū atđót tci tci déloi tci đūon. Yitqoño ^{they say.} góútdégúđoítđó'
 across far down other also mountain also there is. While down from here
 atđót, ^{qúřtái---} qúřtdī-qwón, trúnnī, qūxannót-- qūxannó qūřtí'úo' tci.
 far down quick turn, they say, bend-- bend short stretch also.
 Atđó-gídeř yúkagide' tđosn kai. qedlántú, yīnī, trúnnī. Tsán,
 Far down it is right there other side village where is, he said, they say. So,
 āqāqūřtdik, qūřtí'úkhān nítđó'. Treřat ēyúkūř trūqūxūđi'úo'đú
 then, they paddled down. Behold that point
 góú-tóo'-tsūn' qūxainnó qūřokāhn qōyīř. Gó-tđoítđó' tđoinnóko,
 this-down-towards bend they came to also. Here ~~down~~ ^{below} in shore,
 llikitsī' kai ndá-qwúřtcoq qōřoón!! Kai qwúřtá-tci qaitcoq!!
 my eyes! village how big there was! village how very big!
 Yūqhóřsū go yit-qwúřtsūn' trōqūřokhān qōyīř. Nōūncrīřtrūđillo-
 Swiftly this towards they paddled also. A great outcry,
 xwōřs, trúnnī. Trīgúđiřtūxūn wířhō' yōxōūn' nīřidēnnaoxwōřllēn-
 they say. Princess her father account of her man killer
 tsūn tsū trokhāř, trúnnēřsūn. Tsán, nítčēt nnōkōqūnēūkān.
 to they are coming, saying. Well, in front of it they lauded.
 Āqāqūřtdī tōkōqūřořts. Āqāqūřtdī nīyúkū trāřtčēt qaiyūqūxalóřts.
 Then they went up. Then into Kashime they went.
 Nīyúkū qywúkū-điřnītān trúnnī. Qāvōřwūn' qaiyīnūqwuđúđātī.
 within their own kind, they say. To them they assembled.
 'óxwū đūqatīřtī--- qóřwū řmmedz đūqaitařūnī. Getđí, qōqwu'nī.
 them they--- by them kindly they began to do. Too bad, they told them.
 Nīñūkhāgōqwuđđēnna getđí loñ-ū kántrentlōntū: āgúde' i; kākū
 men very many we have seen; that's the truth: back
 ntóqđūkhāř yithóřřtsūn. Go qōyīř ēnřoqwuřllřřzūn. Nō kākū
 go ye also. Here also don't camp. Better back
 ntóqđūkhāř. Nō getđí nīñūkhāgōqwuđđēnna getđí loñēn āqā-
 go. why very men very many have been
 tčētđūqai'úřēt. Nō yūqhōn yūqhóřsū đitīřoqneřřřřzūn' qōūřn,
 wasted. Now you same way will not do in order that,
 qwōřnī, trúnnī. Đāřīnī', trúnnī, viyāh' go ēyúkūn
 they told them, they say. But, they say, no this the

küttúxúpillén qúqíltçontzú qóyíł. Go yit nítçé' yit qútdóí hók-
young man did not listen to them also. Here at down there doorway above

údzú nílóxwún' tduqúçétdó' qóyíł. Nūn qwútsún' qútditrúxaljrík,
^{each by other} sat also. Outside from a clamor arose

éyúkú tráltçet. Útdágojrágú tçäł-go-khwún'-dlai' ~~material~~ ákâ
that Kashime- (Name of the chief) material for sweat bath to get

ní-- nixáxyúk-llai'-án tçäł-gö-khwún'-dlai' ákâ tohól, trunnítsún.
-- would be tribesman he material for sweat bath to get will go, they saying-

Yítqoiyúkú-yúqhótsú yit dēetálltzún. Nínóxwáiktlóq, trunní.
Even for a moment there he did not remain. He jumped down, they say.

Go éyúkú vwú teidl-sóxólúk tei tei-yúqhótsú. Tei útdétdúgú
Here that one his younger brother also same thing. Also he too

nínúxwáiktlóq. Nōót tçäł yit çunúxúllúkú. Go tçäł yit ennéúxh
jumped down. Out porch there they ran out. Here porch in against the wall

qōzró-ntçin, çúontdū í. Aqúkdik yitdōñ, dēna-noitçú'-tdōñ
sure enough, was it. Now old time, us-before-ago

vwúqúxáillú, óxōtí' án qai-yōxō-ntdúxúdetdáll-toq, ēē, iú í
(such as) was, that it is they-about-it used to tell -when, yes, it it

tcin; yithóitsú tdu-xúc kúdzú diyéçúon. Yithóitsún go yit qoi-
also; and his shoulder upon he put it. and here there back/into

núkú qútiçúots. Ninnúkú tēgē trefat tçütäçtōñ yúqhótsú tçütíç-
the words, they went. Back here behold narrow trail all beaten down

okwáts, doinnúkú doítđōō tsún, nínúkhágo-łó' nouçrçillokhwáiq.
with travel, back down stream towards, so many people run (upon it).

Tēgē yúqái qouúçr. Úkgádzú kai hókō-qúneóts húkú-dúqaidtá,
Here there they walk. Out of sight of village as though they walked seemingly,
qóyíł. Go-- góut qōzró-ntçin nílçitloxwōrs qwútyák qóyurz
also. Here-- here sure enough hastily thrown together mean little (house)

qōçúon, go tūñ qoiçkúçú. Qwútdúginíłtçič, trunní. Yitqoiyúkú
there was, here path beside. Closed with a curtain, they say. Thereupon

éyúkaí i /yooll yit ndúxúniñ. /Go kúçkúniñek. Trannkai---
that thing which he carried there he threw down. This he pushed aside. Old women---

trannkai tsítł yurzyé' nílóxókódz úçétdó', tđóqōzro ntcin.
old women dirty little ones each opposite sat, sure enough.

Óqōqōyíł qōzró-ntçin kelúkún, Óxōtdú, qwútdán doñán an, yíni,
^{so} then ^{the} one, Cousin, where ^{was} there she; said (one)
trunní, dōó dēna-tçou-yurz dēna tsún gán dilanen?
they say, that there our grandson us come to what is he about?

Qúktđi nílyiĭk yit qúktđi qúđđitčúqúnetčiq, ěyúku vwú tcidá-
 Then both there then poked their heads in, he his younger brother
 sóxókúk yĭt. Innińw, dĕnna-tcôú-yúr-z, ěnnyax tdú-dĕnna-xaillĕúq
 as well. Good!! Our-grandson, well that to-us-you should come
 qoyĭt-qoyĭt dĭńitodlnĕltsún. Ęnnaxú tdú-dĕnna-xaillĕúq. Dĭńita
 even though you are to perish. Well that to-us-you should come... Better that
 crĕ a-ótsú-xúllúk tdú-dĕnna-qúçtlaxú ěyúku váqa-tçĕtdúqúxaid-
 the same way they should have treated us those whose lives were lost,
 dáken, qálnĭ, trúnĭ. Hĕ! Tsan yithóĭtsún. Ęyúkaĭ kežúkún
 they said, they say. Well! So then! of them one
 kghaç nokódđú--- kghaç tódđú trúnĭ yi-tlóúxalon qoxwún-
 King salmon ~~the~~ meat... King Salmon strips they say him-gave to each of them
 níkkúçr úxaión. Yithóĭtsú ěyúku kežúkún tcĭ-tcĭ lúxxán tódđú
~~gave~~ gave. And she the other also silver salmon strips
 qoxwún-níkkúçr, Gon gilú qólnĭ, trúnĭ--- qálnĭ, trúnĭ. Nô vwú
 gave to each This now, they said, they say... they said, they say. Now his
 llég^{tu ũ} ańún ańínúkú ě qançútcĭç. I' óxwún--- i' óxwún' ntdáúxú
 dogs over there back there ~~well~~ they are tied. At by means of... it by means of where
 dútoqtĭĭtsú, at, dútoqtántú, qálnĭ, trúnĭ. Ęqáqúłtdĭk tçúnú-
 you will go, that, (for) what you have to do, they said, they say. Then they went out
 qaitóts yithóĭtsún. Yitqouńú qúłtđúóts. Téğĕ nĭnnúkú qouçr
 also. Away from there they walked. Here back they went
 qoyĭk, nĭnnúkú qózró-ntcĭń nĭłtsú-tđúqaidĭłlıódú. Ęyúkaĭ gon
 and at once back sure enough where a pair were trying to get at each other. That this
 kežúkún qúłłóúxalonĕn qai-yóxwún-níkkúçr-dúxúłnĭń qońó,
 one of them which was given they threw to each (dog) while,
 qai-yi-doĭtdóko-qoxwún-neóts. Ęqáqúłtdĭk nĭnúku qúłtdĭ terĭter
 they-them-between-passed. Then back then wood
 qaidlándú nĭneyó--- nŭqúneóts. Dĕłlánú tçog gĭtdú i nĭtdóqsn
 where was he came--- they came. Spruce big biggest it from above
 nĭgúyátáčtonú. Nóúđú-húku-dúqaidtátsún yĭtsú qaiyiyúxaiónłtsún
 sent down. Twice-about-doing against it swinging (his stone axe)
 yit nŭn qaiyidĭnáčłłóq. Yúqhótsú yó-xwón-tçú-xú-dĭł-l-tcĭç.
 there ground it crashed. Vehemently it from-branches-he struck off with his fist.
 Ęqáqúłtdĭ ěyúku tdú tcidł-sóxólúk, Gilú, yĭńĭ, vwi-yúqú---
 And then he to his younger brother, Come! said, it under

wiyüqû gínatçaiq, yîni. Tsán, yûqhótsû-xúllúk djelók.
under it put brace, he said So, thus he did.

Āqāqūtdīk qōqōnédzr qūtdī, qūtdī yi-yūq-ŋqokhāiq. Nīnnē
Then middle then, then it-under-he braced himself. Beh.

nīnnēt wītdēllōō nīn dītūkūcr. Yithóitsū ēyūkū tōu tcīdl-sōxo-
behind him small end ground dragged. And him his younger brother

lūk ūt-dī-noītcū niyitīltār. Ēyūkāi i kełūkūn qūtlóitūxaion
before him he sent. That which (to) the one of them was given

yitlónxaiłótsūn. I i tcī yōxōn-nīłkūsr niyidūxūnīn. Āqāqūtd-
he gave him back at it also to each he threw. Then

dīk qaiyidoitōkō qōxwūnqaitōts. Āqāqūtdī ēyūkū nītçīn, trāktçē
between them they went past. Then that down the Kashmīe

qwūtdōi niyitdūxūtsītl. Ēyūkū nīyūq trāktçē nītduqāi Yats
door right there he dropped. That down Kashmīe overhead earth

yīł nūxaidtzyāq. Ēyūkū-yit-yūqhótsū ēyūkāi i qaiyaqa yit-de-
also rattled down. Right there that which with they felled

nāctçādī i āqa yōqhótsū yaqa tçedūqūneōn ēyīł nīłtōleçtséts-
it it with also using he chopped it into bits so he smashed it to

tsūn. (5th Cylinder) Ē, gōutadz djelóktsūn yithóitsūn qaiyinū-
pieces. Yes, So he having done also. they went onto

qoitōts. Nītçē ēyūkūt dīnūqūçtōts. Nītçē yit çiltçān qwūddūç-
(the Kashmīe), Down there they got up. Down there little while they waited

īk qōyīk-ēyūkū-zro nūnūn qwūtsū qwūtdī--- qwūtdītrūxaijrił.
all at once outside from they shouted to them.

Nixax--- nixaxyūk-llaiēn çāł-go-khwūn-ū çāłū-- çāłxūnnēt
tribesman-to be steam bath steam bath for

nokhāxwī āqa-nūqūtoūdīk, trūnnītsūn. Yitqoiyūkū kaxū nīnūxwāik-
stones he will go to get, saying immediately back (down) he leaped

tlyōq, ēyūkū vwū tcīdl-sōxólúk yīł. Āqāqūtdī nītçē qūtdīgū
he his younger brother too. Then down their

wiyédū ōxwūn qūtdī çūnūqūdetōts. Tsán eñān nūqūtiçūkhān.
canoe to then they went down. So across they went.

Eñódzū qūtdī deloi ōxōtçēxū qūtdī nōkōneūkhān. Eñódzū yit
Other side, now, mountain out from then they got out. Other side there

qūtdī dīnūqaiidīneōn ēyūkū i triyūrzū. Qwūtdīgāt yūqhótsū
then they filled up that it canoe. at length very

ēyūkū vwū-gīnoxwūdz īkgīdzū zro ntāçtliñtsūn dūqaiyielók,
that the gunwale close to rippling they did,

5th Cylinder

Āqāqūrdīk / yīyenūxwūddiyo, ēyūkū vwū tciđl sōxōlūk yīl yīyenc-
 Then they got in, he the younger brother also they got in
 xwūddiyo. Nōunqūtičokhān. Eñānū; dālinnī' gōūt, tçéltounē^{isn},
 They went off- across; but here, out in the middle
 nītdōdzū
 tçé tçéltounē^{isn} qwōtsūn' qūđillūōō qōyīl, ~~nūndōdzū~~ qōzró-ntcīn
 still out in the middle towards they had not reached whileas, downstream sure enough
 āntra tās r dūqūtdiyōkdū. ~~Nōndōdzū~~ Nītdōdzū tē-dīđđjīr yūqhót-
 like cold black it became. Downstream spindrift all.
 sū. Agūđēt yīkñī go ēyūkū vwū-tciđl-sōxōlūk. Āqāqūrdīk yūqquūn
 There, said this the younger brother. Now then, after that
 ūkhwūl, yīkñī. Tciū at, yīkñī. Ntādz-hāq dārsrouñī? yīkñī.
 nothing, he said. That's right, he said. What shall we do? he said.
 Tégē doītdōdzū qōyīl tsrūq-tītlīyētsr ēyūkū vwū-tciđl-sōxōlūk.
 Here closer yet began to sob that younger brother.
 Tādlik, yīkñī. Eñnāgū, dādlik, yīkñī. Tciū go dēnna-āqa-tçétdū-
 Stop it, he said. Even so, stop it, he said. So here we are destroyed.
 qūneūçūt. Ūtdōñ dēnna-āqa-tçétdūqūneūçūt; tādlik, yīkñī.
 Already. we are where we are destroyed; stop it, he said.
 Yūqhōtsū go qāvwū-nédzr yit dūxailō. Yūqhōtsī' getđí gītsūn,
 Right here close to them there 'it came. Very very bad;
 trūnnī. Yitqoiyūkū, doītdōkō, yīkñī: doītdōkō sī tōgzū
 they say- thereupon, up, he said, top of my back
 qūlđiñadlčiq, yīkñī. Go yūqhōtsū yōxōnērsn qonçūxūdiyīkñisūn
 strike them, he said. Here right behind him sticking out his head
 yi-tōdzū qūlđitlūçiq; āqāqūrdīk vwū řāgū trīgīđitōq tōqōzró-
 his back he struck; then his throat popped out sure enough
 ntcī' ēyūkāi i, ēyūkāi ūtdūxūl ~~nōxāiktçūdū~~ nōxāiktçūdū vwū řō
 that it, that at time when he was born his mouth
 triyīđūxūkñīñ, nōkhāxwi. Añān yūkū-yēgū yēgū kwūttōxūtōq
 he threw into, Stone- across over there there some places
 dītītdjīk trōqōzró totç çīl kū dītītdjīk trōqōzró, eñān. Eñān
 spray only waves top on spray only, other side- other side
 yūqū nōun--- nōunqūtičokhá-á-an, dēuxātsūn. Eēh, dēuxātsū
 there they went over it being calm. Yes, calm
 yūqāi nōunqūtičokhān qoñō. Toēuxū yūqhōtsū āntra n yēgē
 there they went across while- just beyond them all like it was those

wwalkgáts cǎtlǒ hǒkǔ qǔltdǐ tǒtǒ. Eǎódzn nǒkgónqǔtdokhǎn
boats there are as if although waves. Across they landed

qwútdǐgǎǎ. Yit, hǎ?, tǎukhawón qǒzrǒ-ntcǐ cǔóntǔ ǎyúkaǐ i
at length. There, was it? shore sure enough was that it

nokhǎwǐ. Cǒnyidǒidlnǐn. Tsún! Áqǎqǔltdǐk qǔtdǐgǔ tǐgǔtrǎtǎc
stone. He swallowed it again. Well! So their summer skin parkas

qǔltdǐ tǒkǒnǔqǎiyidǐltǎk ǎyúkǔt ~~minhǎtǎwǎn~~ nokhǎwǐ. Nǐyúq
then they brought up those stones. Down

yǔqhǒtsǔ khwǔn-ǔkǔt ^{ǎnǐ} ǎnǐ yǔqhǒtsǔ dǒqǒqwútdǐnǐkǎzyǎk. Áqǎqǔltdǐk
night fire place out ~~whǎtǎy~~ they filled. Then

qǎlyǒqǒdenéksún yǔqhǒtsǔ nǐtǎc dǐnǔqǔtǒts. Yitqǒno nǐnǔ
when they had finished night over doorway they got up. Meanwhile indeed

qǔltdǐ ~~qǎnǐtsǔ~~ qǒxǒ-gǒǐk-dǔqǔlǎn ǎyúkǔ qǎvwǔkǔdǐnǐtǎn, dǎhna
then crowded around them those of their own kind, our

qǎǐlǐdǔdǔ yitelǎk, qǔ--- qǎlnǐtsǔ qǒyǐktsún. Qǔltdǐ á ǔqhǒtsǔ
partner you will be, saying at same time. Now that just

tǎdǔqǒqǔnnédtsún. Getdǐ yǒqhǒ-treǐtsún, ǐnnǐ ǎn at ntǎdzdǒxwǒnyǎq,
saying to them. very reluctant to give you up are we, but that's what must be anyway,

qǒqǔnǐ. Hǎ?, ntǎdzǔ--- ntǎdz hǔq dǎrsrǒunǐk? Ntǎdz hǔq dǎrsrǒu-
they said. So? what ... what then shall we do? what then shall we

nǐk, nǐ, ǒxǒtǒq. Áqǎqǔltdǐ qǒxwǔtrǔdǐnǎnǐk. Qǔltdǐ ǎyúkǔn
do, said he, then. Then some one brought in (wood). Then he

qǒxwǔtrǔdǐnǎnǐktsún yithǒitsún ǎnǐcǔ qǔltdǐ tsǒ-qǔltdǐ-trǔtǐt-
bringing in (wood) also middle of noon then clobbered it up.

Itsǎn, ǎyúkǔl nokhǎwǐ yǐk qǔltdǐk vwútoq nǐyǐtrǔdǎnǎǐqtsún.
those stones also then amongst it placing

Yitqǒno tǐnǐk yǐt qǔltdǐ tǎ ~~qǎnǐtsǔ~~ qwútsún qǎlyǎngǔtdokhǒn.
Meanwhile pail in then water to them they brought in -

Tǎgǎ nǐ gan crǎ llǎǐ gon qǎlnǐtsún. Áqǎqǔltdǐk wǔkǔtrǔnǐkǎtsún ^{qǎnǐtǎn}
This thing what is it for this? they said. So then having finished

yithǒitsún qǔltdǐ nǐtsǔxǎntlot qǔxǔnǎǐtǎtoq qǔltdǐ trǔdǐlkhwǔn.
also then the corners as many as there were then he kindled the fire.

Áqǎqǔltdǐk qǎntretǒtsún yithǒitsún qǔltdǐ nǒot, qǎkǎdǎ hǔkǔ
Then going out also then outside, root as if
nǔxǔntǐlǔkhwǎi qǔltdǐ qǔtǒntrǔdǐnǐntǐtsǐt ^{nǒob} qǎǎ yǐt, Áqǎqǔltdǐk
shaped by cutting then he closed the doorway porch ^{out} in. Then

ntǎdǒkǒ trǎǐtǎǐ hǒkǎdǎ qǔt-dǒ-kǒ-trǒ-qǒ-dǐn-xǔt-lǎ-sǎn. Wǔkǔtrǔnǐkǎtsǔ
up on kashime upon he blocked up the smoke hole. Having finished

ntdōkō yällūkūt ~~...~~ ntsūgūxantlōt qūxūnāltātoq wūkū-
mp smoke hole corners every one skins of

qaidlān tcī qūtrāçtlō. I qūtdī yūqhōtsū vwīvwūtritāçīniq ēyūku
whale oil also he brought up. This then thoroughly he stripped that

~~...~~ niyūq ditiçokhwōntsūn. Eyūku vwū tcīdl-sōxōlūk-ū, Viyān,
down below burying. He his younger brother, No help,

nnī. Gilū, a ~~...~~ ninnēuxū nūqaillyāq, yīnī, Tégē yūqāi
said. Come! there back search, he said. Here there

nūqwōdūtrīç qōyīç. Dūtcīnūkūç qaitçóqdū hūkū--- hūkūqaillyo.
he felt at once. Crack big where he found.

Yit qaiyūxaiyō. Qūtdī ūtdétdūgū niūvwaī āngūlādtsūn, yūkūxaiyō,
There he entered. Then he also Ormsie having become entered.

Nūūntsū yithōītsūn qōxwūqūneōts. Niēuxū yūkūqūçdō. Tsan
Over (towards entrance) also they went through. Out there they sat down. So

tégē (****) nōungūdāndokhwōntsūn ūkgāçz khwūn-ūngāçtlat qōyīç
here the fire dying down shortly flames played above coals when

qūtdī ēyūku yūkūtsūn qōxwūnūqaitōts. Qūtdī qōzró-n vwūnūqū-
then they down they went in. Now sure enough they heard

dīltçōntdū nūūn i, yāūtratiçfūōntsūn. Qōxwūn-trēitōts. Nīççēt
Some one outside it was, taking away. He came in to them. Down

qōzró-ntçīn; yūqhōtsū tādç yūqhōtsū qūçtllentsūn tōqōzró-ntçī,
sure enough: just so all clothed sure enough

~~...~~ dūçqçdō-o-o-dū ēyūkū. Āqāqūtdī ēyūkūn niēuxūn qūtdī
they sat. Sat up they Then those outside then

niyūkū dīnūgūxailçk. Yūkh!! Yit qozró-ntçīn qaççdōdū!!
down rushed. There sure enough they were.

Qōūrcrīgūqūçdīççēt. Hn!! Ndā ççdō? qōqūnnītsūn. Ntādçzū
They were thankful. Well!! Where were you? Saying. Is'nt

gogītdét, hē? Qaiçédçzū qōzró-n-xūllé-tçīn ūtdāngārçrsrōççdū
this, where we are? (we thought) betier steam bath we would have had them

ççt. Denna-gīlīt-trōqōdīnūxūlççédū-qōnāxūçdū. Kogūdé ntrēitç
this. us - smoke - choked - almost. Just look, we did not

īltçzū qōyīç yithōītsūn yūqhōtsū, qūnnédtsūn. Tsan, āqāqūtdī,
address too also at all, said they - So, then,

ççitdō. Āqāqūtdī qūçxātł. Qūçxātł yit yithōītsūn. Āqāqūtdī
that's all. Then dark. Dark there also - Then

^{yithóitsún}
 qúlxátltsún ~~qútdi~~ núún qútdi yítsu tçúneyó, éyúku vóxóúún
 being dark then out there then to her he went out, her to whom
 dúqútánn, trígúdiłtúxún. Hě! Yóxwón nín qwútdíneyó, éyúkún vwú
 they had come, the princess. To her 't was he went in, he his
 tcidł-sóxólúk ył. Tsán, yit yóxwún yóxó--- yóxótáčđó qońó
 younger brother also. So, there by her by... by her he sat while
 qútdik, tçúnonúđóik, yilni. ~~qútdi~~ Niyúku gilú netaiq. Tsán-
 then, go out, he said. Down (Kashimé) come, sleep. So then

~~yithóitsún~~ yúqhótsú ^{ixólúk} ~~qútdi~~ diddiyók. Āqáqútdik nóúđú nađóik
 just so then he did. Then two sleeps.

qóyil ~~qútdi~~ at, qútdi nóursrúđúkáł. Nó sí tuchnúkał ^{yí} uxúlúk
 including that one, then they went away. You see, my dear parents

qavóxó-tsúxainí-dítłán getdi, qónúqúçuné-ínni. Tadz dístantsún
 about them - anxiety - I do very, too old to work because. Thus I doing

^{yithóitsún}
 qavóxwún - tsúxainí-dítłán ~~tsúxainí-dítłán~~ getdi nni, trúnni.
 I am anxious about them. I am very anxious he said, they say.

Tsán-ě, ywi yedú yi qaiyúxúłtán trúnni, éyúkún trígúdiłtúxún.
 So, his canoe in they put her they say, the princess.

Éyúku ^{tdi} ~~vwú~~ tcidł-sóxólúk an tdi drogó qónnaxú nóunyiniłtán, qońó
 him his younger brother one at his breast by preference he placed, while

~~qútdi~~ éyúku trígúdiłtúxún vwi yedú yenúxúłtán. Núqútiçúđátl.
 then the princess his canoe he put into. They went off.

Tsán in. (****) Ninněe yúkút ninnětsú qóukháł gú tígiltłciç
 So that's it. Up river that place upstream they paddled where (fishnet) tied ~~is set~~

tdisni. I óxwún núqúđúđátltsú yithóitsún. Yit qaiyiçitłxán
 I spoke of. It beside coming also. There they killed her

éyúkún nókáiłón, qútdi éyúkút vwithó tųqvwéł óxwún; yithóitsú
 that woman, even that her father's fishnet at; and

édłi-yúqhótsú gánçtán núqaiyiniłtántsú ~~yúqhótsú~~ éyúku i tųqvwéł.
 wholly, naked they put her into ~~right~~ that the net.

Gúkúžr qútdi úqaiyitłciç. Qońó ~~qútdi~~ úttét núqútiçúkáń.
 float line then they tied. While then still they went on.

Tsán ninněe tégé ninněe ntdaxú? Āqáqútdik ninněe éyúkút, éyúku
 So upstream here upstream where? Then upstream that place, that

éyúku vóxó--- vóxó-yineyó-xúllúk-đú yi ył niđúkan. Āqáqútdik
 to him - he came - by good luck - where him with he came back. Then

(tökönğıltän)

yit tökönyıltän trünni, eyükü tüggédzr-söxölük. Gilü, yilni, there he put him ashore they say, that drink - ie. Now then, he said,

trünni. Gan--- gan-üqhän gó yitlö--- yi-tlogüxüknék--- yi-tlö- they say. something this him - he gave him - he gave

güxüknék trünni. Gön gilü niyē-toilät, yilni. Äqäqüttdik tokon- they say- This, come, yours - will be, he said. Then he went

çiyó-xüllük-tsü yithoitsün. Äqäqüttdik tdi tigitsüxü nçü-anñék. ashore in good shape also. Then his hood forward - he pushed

Tüggédzr ñiläntsü yit käetdöiq. Go qüttdi vwüt-drog qöllükwüit Monk being there he walked. Here then his - breast became white getchi

qöyürz yitqoño trünni. Ägüde qüttdik tiqwütsü dñidiyok, eñitçet a little meanwhile they say. There now well thou hast done very pretty

yilni, trünni. Qoño qüttdik eñan inni nóuntifokhän, iaxá tdü he said, they say. While then across nevertheless he went over, his brother s

tüçnükai-söxölük-yē eyükü qoxwün itdigidēt--- itdigüditchiqtsü parents them account of he pushed him off

tëukhawón. Nilküçü yit qünüqúxaió-o-o töqözró-ntcın. Yüqhótsü shore. Side by side there they were sitting sure enough. Right up

qoxwün nököiddokhantsün tökónçiyó. Qakhá-qünnaıç, trünni. Na to them paddling close he went ashore. He called to them, they say. ~~axaluk~~

~~Na to them paddling close he went ashore. He called to them, they say. axaluk~~ Niyükai-ai qütsü trünni, tüküçittdik. Qai- Far down from they say they answered. He

yáká-qünnaıç, trünni. No kwütđön giträçtlät, yithoitsü ennáxü called to them, they say. why, of the past we have begun to be, and please

tdü-dëhna-däktçik, qalni. Äqäqüttdi ntdükü tükónçiyó, qüttdi tdü leave us alone, they said. Then up he went. Then his

tsó ükü-döiçiyó. Qüttdi tso ükü döiçiyó. Nılün gitsüxaiçdú cache upon - he went. Their cache upon he went. Both saw martin parkas

qüttdi qwü--- qwütsün çandelyo üqüttdi qündüxaillo, qüttdi ioti then to them he took and then he put them on them; now those

sántöq-atçëüzü-ntciyäç qedläntsün qünüqúxaiótsün. Yithoitsün summer - down there - niggerheads being they sat side by side. And

yit qaçde inni qüttdigäl qörzró n nigetaı ñiläntsün, ndunedlniñkdü. there they sat nevertheless at length sure enough hawk being he flew off like a shot.

Nıtdö, ē-ē kaxü. Eyükü qwütsün nüçüdedätl-qäl, kelükü-yüqhótsü Down, yes, back. Those to them they went - where, at once

ɛyúkú nítđoo' kaiú. Qútsú nóúđi dínóitōgdú ntōqōđilnīq tōqōzró-
 that downstream village. To them close when he flew there was excitement enough
 ntcí. Ároúna qúktí qai-yōxō-đitnníđú, ^{you see,} ^{they were talking about,} ^{the woman.} ^{Now} ^{this}
 kai qoínōkō dētlān, ^{yūqhótsū} ^{úrtđí} ^{goqōxō-yít} ^{qōndūxaióí} ^{llóí} ^{đígířúkaíq}
 village behind spruce very highest tree top he caught with
 qōyít qōzró-ntcí nóúncrilltrídilloxwōrz go kaiú.
 same time very same great out cry this village.

(SIXTH CYLINDER) Ęnnágozragú gínaxaiáiú kúdzú doŋginičđok,
 (Proper name) his tree upon something has lighted,

trunnítstū qútdík go nóúnyitítlták, qútdí qúđitłřík qoňó.
 saying then here they all screamed, then they rushed while.

Āqāqúřtdík yūqhótsū änt--- äňtra vwítsūn qútdúqaixaidtlyák.
 Then just li... like to it they banked up.

Qaiyúkú-kódzú nīgídítótk qōyít. Tđígídäntlūřiq, trúnńí. Tsán
 immediately he kicked off footwith. (Snare) caught him, they say. To

qaiyi-yířyidenácton. Dínita-tđigo' oqōđenniú--- oqōđenniú
 they draw him down. I wish quickly... quietly

kavwíl yít trísúxútltaítsūn, siqútltaíú, yénditřitlnīn, trúnńí.
 snare in they would let me go they would bring me, he thinks, they say.
 yonder my grandmothers over there alone village and who live to them

Yithóitsū yūqhótsū dūqaiyelyók. Kavwíl yít trūqaiyiniłxúłtsū
 and that they did. Snare in they pulled him off

yithóitsūn Nūún gillú--- nūún gillú' yōqgō-tsi'-sōxólúk qavōxóots
 and "Yonder now yonder now your grannies to them

yinoqltaíq oqōđenniú--- oqōđenni qaiyattoiltłđzú, qální. Yūqhótsū
 take him quickly quickly they will cook him, they said. So

duqaiyelók. Qōxwú qútdúqaiyiniłtān! Ōxódtú', gílú oqōđenni,
 they did. To them they took him. Cousin, Come, hurry,

yíłńí. Yūqhótsū qaiyúvwāčřit yit. Qaiyānnēt tčēxū nīgúđinilnīn
 she said. Right then they pulled off the skin there. For it fireplace they put on (a pot)

tsū yithóitsūnūqhótsū-qaiyiyít gīnōxółđjōqtsūn tđúqaiyiniłkhwún-
 also all of it together boiling dipping it out

tsū qaiyúxaihón oqōđenni, yūqhótsū-ɛyúkaí qai-yi-tčūn yít qai-yi-
 they ate it hurriedly, Everything its bones too

tčūčkú yít. Ęnčē' qwútdúduxainil. Yitqoiyúku nōót--- nōót
 feathers too. In hurry she threw it. Immediately outside-- outside

ántra nóuntrúxúlkháiq húkú. Áqáqúldíkyúkú yéǵe gan-tci-- gan-
as if he had jumped down like. Then that there sometimes something

tcí goútteǵú níńkháǵo-vwúqaidláńen terter otíe-- otíe' éyúkú
here surface of earth - which is upon wood those things, those things

qúitdik túkútsún níńkháǵo húkú-ntadlník inní, tcíu goúteǵe
now up on earth trying to get although, again here

qwútsún nín-- níńitdóiq inní qúitdítçéilkháiq káxú yúkútsún
from he goes so far tho' he bumped his head back down

yúqhotsú-yúqái-yéǵe kídđińdzú yíl edđí, go vwúqaidláńú níeǵxú
Everything else grass also everything, here that there is outside

----- Qúnńçúnék. Áqáqúitdik tcí tcí kelúkú-
Then again again Once

tcí dínńilyok. Yúqhotsú-qúxúdenoíl tóqózró-ntcí. Nítúkú
more he tried. He never touched sure enough. Up

qónllíkǵákdě. /Ē-ē-ē. Goúteǵe téǵe níńkháǵo qózró-ntcí go to-ē-
he burst out on the wing. Yes. Here here surface of the earth for ever here around us

úxú kwátđid níńkháǵo-qaidláńtǵú, yúqhotsú níńńéłtsún tsúqonax
now on the earth things like, mightily up river only

dóintdiyok. Éyúkú túçnúkai-sóxólúk-yé" tdúxáltçúđú qwútsúdzú.
he went. Those parents where they were towards.

Kelúkú-yúqhotsú yit dínúqaidlók inní. Dańinní í tcí tcí, tcí
One moment there he arrived although. But there also also, very

níłqódtsún deédtałtzún; káxú tcí-- káxú tcí nítdóo' doindiyók.
long he did not remaining back also - back also down he went

Tcí-kelúkú, nítdóo' yit dínúqaidlókđú éyúkú i-- éyúkú i lloí tcíu
again all at once down there when he arrived that it-- that the top again

dóinníçdók. ~~Áqáqúitdik~~ Óqóqoyík nóunyítitłtǵń. Énnaxerxa Énnagóraxá
he alighted. Some time everyone screamed. (Povner name)

ǵinaxéai kúdz dongńiçdók, wwarzńnedtsún. Tcí núqóúditłúçíł.
his tree upon he has alighted, saying. Again they rushed to it

Yítqoiyúkú tdadz ǵidéntlníńtdě. Go qózró-ntcí kavwíl yíl
Then upon thus he looked sidewise. Here indeed snare in

cúxúłqóodú. Yúqhotsú-ntçé yinilrit qońo kódz yingiditótl.
(his foot) stuck through. Away he pushed it while off he sprung-

Áqáqúitdik níńńé úłtét. Áqáqúitdi níńńé éyúkún tdú túçnúkai-
Then upriver again. Then upriver them his parents

sózólúkyé" xołdtúkú qúitdi nóun--- tcí doinníçdók.
above then again he alighted.

yit duxaidi¹ imni² qultdi viyan. Aqaqu¹ultdi toito qultdik.
there he stayed the, yet on was. So then that's all then.

Aqultdik kodz qungiditoti aqultdik. Ndaltsudzu ere? Doitdo
then off he flew then. where I wonder - That's all
 yithoitsun. E, utduhondluon.
then yes the end.